the Methodist Woman

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A SPECIAL ISSUE

From the Treasurer of the Woman's Division and from those who have special responsibility for the Methodist woman's dollars, and that includes all of us, comes an expression of great appreciation to the Editor of *The Methodist Woman* for this fine issue on the "Dollar" and what it means in the lives of people everywhere.

We hope that, with all the information given so vividly and the inspiration coming from the pages of this magazine, our local society members will want to empty their treasuries on December 31 to fill the district and conference society treasuries so that at the end of this conference income year the gifts received for the ever-growing needs of the work of the Woman's Division will be greatly increased.

We hope, too, that before the pledge service in January every member of every local society will read this issue through from cover to cover. What we learn here should be reflected in larger pledges as an expression of our greater responsibility for sharing what we have.

We regret that due to lack of space, two articles, one on Africa and one on Medical Work have had to be postponed until the January issue.—*Editor.*

ASK YOURSELF

1. What is today the most important printed document in international relations? Why?

2. In India, what per cent of the population is literate?

3. How did Hiroshima observe the second anniversary of the atomic bomb?

4. Give name of college president who recently went as Christian messenger from China to South America.

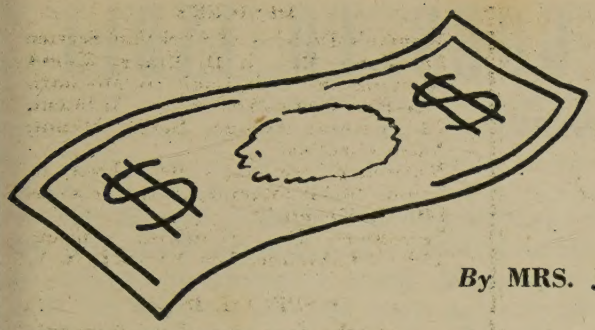
5. Where do we find the deaconess? In what types of work is she engaged?

6. What are the most valuable dollars in the world? Give quotation and explain.

7. What is meant by the following: "What's mine is ours; we'll share it"?

8. Give at least three uses of my dollar in a rural area.

METHODIST WOMAN	$ .75 per year
WORLD OUTLOOK	1.25 per year
METHODIST WOMAN AND WORLD OUTLOOK	1.75 per year



THE DOLLAR AND WORLD NEED

By **MRS. J. D. BRAGG**

"THE AMERICAN DOLLAR is a 2.61 x 6.14 inch piece of ribbed paper, made by a secret process. It is worth one thirty-fifth of an ounce of gold, enough to fill a small dental cavity. . . . . Every day Americans spend $437,000,000 to run their businesses and their homes. And every day most Americans complain bitterly that the dollar isn't what it used to be. . . . . Nevertheless, the American dollar . . . . is today the most important printed document in international relations."

The above is taken from an article appearing recently in the *New York Times*. The writer went on to remind us of the importance of the dollar as the symbolic cornerstone of the "Marshall plan," and in other ways vital to the economic recovery of many areas of the world.

We again quote: "The dollar's importance comes not from the gold it will buy . . . . the importance comes from the goods the dollar will purchase—the machines and the machine tools, the coal and the food, the materials and equipment for production. Europe and the world need these goods. The United States is the world's chief producer because the United States alone emerged from the war with an expanded rather than a wrecked production."

We would add that, in addition to all of these material needs of the world, there are many spiritual needs which must be met if there is to be permanent recovery from the ills left by the war. Without apology, we state frankly that American dollars must be forthcoming in larger numbers to help meet these spiritual needs or we shall miss the greatest opportunity ever presented to us.

The dollar becomes important to Christians as we think of the missionaries and deaconesses it supports, as they work among peoples in many areas of the world, bringing cheer and hope to impoverished lives. The dollar becomes important as we think of the children who are receiving care in homes and schools or as we move among the beds in hospitals and see health returning to sick and crippled bodies. The dollar becomes important as we go "where cross the crowded ways of life," and spend a day with well-trained workers in our urban centers or when we follow those rural workers into the countryside, where the influence of the church becomes the solution to perplexing problems.

The dollar becomes important as we hear the appeal of our friends in China, Korea, or Japan for more trained teachers, doctors, and nurses, and the reopening of centers of spiritual influence in war-torn sections of the world. The dollar becomes important when we know of crowded schools in Latin America where youth clamor for training under evangelical teachers, or when the unmet needs of the great continent of Africa press upon us.

To us, as Christian women, the dollar becomes important when we share it with others. We do our full share in spending daily those millions for businesses and homes. Are we doing our full share in giving of our dollars for meeting the spiritual needs of the world? For the support of work and workers? For strengthening the influence of the church in all areas of the world? It cannot be done without our dollars, in addition to our personal influence and our prayers.

We approach the season when we think again of the greatest gift ever made to mankind—the coming of the Christ Child, with his message of peace and good will. All of our gifts, including our financial abilities, should be measured by this most precious of all gifts. The dollar becomes important at this season of the year because it is a means of expression of our gratitude for the Christ Child and all that his life and message mean to us as individuals, or as a family unit.

Our Woman's Society of Christian Service also becomes important in a new sense to us as we think of its power and influence as a great organization, worthy of our greater support as it expresses our gratitude in all parts of the world.

Yes, the American dollar becomes an important document in Christian international relations, with the representatives of the church as our ambassadors of peace and good will to peoples everywhere.

MY DOLLAR GOES TO INDIA

By **PHOEBE EMERY**

YES, I AM ACTING A LITTLE BEMUSED this evening, and it is no wonder. This morning I got to thinking of that missionary dollar of mine and wondering just how much it was accomplishing, anyway. I have always been interested in India, and I wanted my money to go there, provided it could be used in the most effective way. Facts and figures were what I wanted, but not just general statistics, either. What I really desired was to meet flesh-and-blood people who were being helped and made better because my dollar had gone.

Then I had an inspiration. I had a missionary friend who had recently returned from India. I would go over and see her this very day, and pin her down as to what was really being done. Well, I went, and my head is fairly whirling with all the things she told me. Of course, I knew I couldn't rely on my memory, so I wrote down some of what she said. She warned me that the figures were approximate, as things are changing rapidly in India.

But since I wanted figures, she gave these to me in the beginning so we could talk about flesh-and-blood results as soon as these were out of the way. I had never thought much about our having an organized Methodist church in India, but it seems that there are ten conferences, with a membership of over 500,000, of whom over 140,000 are baptized children. And did you know that we have only 350 ordained pastors to minister to these converts, along with 314 missionaries? But there are 2,750 other workers (unordained preachers, teachers, nurses, doctors, etc.). It takes a lot of money to train and support that many workers. I am glad my dollar can have a share in doing it. Looks as if I ought to be doing something about that small number of missionaries, also. I wonder if my church could not act as sponsor for the salary of one. I might try to do something to induce some of my college young friends to invest their lives in this service.

And, speaking of colleges, my head is fairly humming with all the things I learned about education and the lack of it in India. Even today only about 14 per cent of the people are literate. But the literacy rate is coming up by leaps and bounds, and the credit for this goes largely to the mission schools, including those of our own Methodist church. Ten years ago, only 2 per cent of the women could read; now more than 5 per cent are literate.

The Methodist Church today is supporting in India 575 primary schools, seventy-six high schools, eight colleges, and five theological seminaries. In addition to these organized schools, there are hun-

Left: **Big sister brings baby to Sunday school while father and mother clean city streets**

Bottom: **His first day in school**

dreds of little literacy centers, where literate Christian women, mostly the wives of preachers, gather their village women and children about them and teach them in their homes. For this work they receive a small subsidy from the mission. I was told that many of these children, having acquired a taste for knowledge, go on to the regularly accredited mission schools. One such boy has recently received his B.S. Degree, and has gone to be agricultural adviser to one of the native rulers of India. It made me proud to think that my dollar had been one of those to start that village boy on his upward path.

Did you know that husbands sometimes object to having their wives taught writing? "It's all right for them to learn to read," they say, "but not to write." And can you guess why? One husband, when pressed for a reason, said, "How do I know to whom she may be writing letters the minute my back is turned?"

I could talk about our schools and the fine job they are doing the rest of the day, but I haven't begun to tell you all the other things that missionary dollar of mine is doing. You all know about Clara Swain starting the first hospital for women in all of Asia, but did you know that it is no longer exclusively a woman's hospital? We now have added a men's ward, and there is a man doctor at the head, along with his wife who is a doctor also. There is an excellent school of nursing in connection with the hospital, with an American missionary nurse in charge. Just recently, our society has sent out a fine young woman as medical technician. Keep your eye on Clara Swain Hospital, for it is bound to loom large on the horizon of our missionary thinking in the days ahead Incidentally, our church now has eighteen hospitals and dispensaries in India, including the one for tubercular patients at Madar, and a smaller sanatorium at Almora, in the Himalaya Mountains.

Just on the side, do you know what the popular remedy for tuberculosis is in India? You kill a cobra snake and bury it at the foot of a hill of sugar cane. Then, when the cane is quite grown, you cut it up and suck the juice. Is it any wonder that tuberculosis is on the increase in India? But a lot of people are beginning to doubt the efficacy of the cobra cure, so I want my dollar to get to Madar ahead of them.

Villages! Villages! Villages! There are over 700,000 in India, and 85 per cent of the population live in them. The Methodist Church is out there in the midst, too, with its schools, its health program, its institutes, its Christian home emphasis, and its insistence on the spiritual values of life. The very latest is the "School for Village Brides," but, of course, you already know all about that. Yes, I think that most of all I like the thought of what my dollar is doing in the villages.

(Continued on page 9)

Right: **A Girl Guide demonstrates how to apply a bandage**

Bottom: **Milk buffalo belonging to a Christian Indian teacher**

MY DOLLAR GOES TO A SETTLEMENT

By **MARY LOU BARNWELL**

ON THE PLAYGROUND, one afternoon, a ten-year-old boy was heard cautioning a youngster who was attempting something contrary to regulations. His remark was, "We don't play that way at Wesley House." No further words were necessary for the new boy. He saw a different standard of action and fell in line with it. My dollar attempts to set standards of living, to lift the level of living in the community served by Wesley House.

Judy was an unattractive girl who had never known security in her home life. She had been deprived of affection and attention so necessary to normal development. In order to get attention, she did things that caused her to be known as a nuisance in the community. Upon joining clubs at Wesley House she tried the same tactics, but her leader was wise in sensing her need for status. She was given responsibility; she came to feel important in the group; her attitude toward social conduct changed; she became a real leader in her groups and made a satisfactory adjustment to community life. The settlement dollar made Judy a useful citizen.

Tommy was retarded in school, and was considered below normal in mentality. His greatest source of happiness was Wesley House, where he learned to handle tools, make toys and simple pieces of furniture, swim, participate in games. Through observation, his leader learned that his hearing was defective. Tommy was taken to the settlement clinic, referred to a specialist, and received treatment which improved his hearing. As a result, there was an improvement in his school work and his general deportment. My dollar, which went to the settlement, discovered Tommy's real difficulty, and made it possible for him to receive the treatment needed to transform him from a community liability to an asset.

Inability to speak English upon entrance in public schools has been a handicap to many children of foreign-born parentage. Learning a new language, adjusting to a new environment and different customs cause serious discouragement for young children. Through no fault of their own, they are unable to complete the lower grades as rapidly as other children of the same age. The settlement kindergarten prepares children for entrance in public school. There they learn the new language. They learn to play together. With confidence, rather than frustration, they enter public school because my dollar helped support the settlement kindergarten.

In the midst of the worst housing conditions in the city, Bethlehem Center was located. Sanitary facilities were substandard; there was no indoor plumbing. A thorough survey of conditions was made by the local board, in order that accurate facts might be used in a drive for improvements. The facts were presented to authoritative groups; pressure was brought so forcibly that the city council passed a bill requiring that all property rented for housing must include standard sanitary facilities. The dollars that went to Bethlehem Center initiated the drive and obtained action from the proper source.

My dollar sent Jim to camp. It was his first experience away from the crowded city. Never before had he had an opportunity to take long hikes in the woods, to wade in the creek, to participate in worship experiences at vesper time. Doing his share of the chores became fun. He

Kindergarten party, Rose Valdez Settlement, Tampa, Florida

Pre-kindergarten School, Kansas City, Missouri

learned that consideration and co-operation are necessary for happy living.

The young people from all Methodist churches in the city wanted to have a meeting to discuss their responsibility for making a better world. Finding a place for such a meeting, where Negro and white young people might think together and share their experiences, was no easy matter. Bethlehem Center offered its facilities. In that setting the young people faced their problems, opportunities, and responsibilities. My dollar goes to Bethlehem Center to demonstrate the way of Christian brotherhood.

"One World" becomes a reality in the community center where boys and girls, men and women of all cultural and racial groups mingle in recreation, work, discussion groups, and worship. "One Father" becomes a reality as Protestants, Catholics, and Jews share the experiences provided by my dollar at the settlement.

My dollar goes to the settlement—why? So that Judy and Tommy and Jim may find security and happiness and become useful Christian citizens; so that they may have better homes in which to live; so that their parents may more fully understand and assume the obligations that are theirs; so that their community will furnish the proper environment for their mental, physical, spiritual, and social development.

Three hundred and nineteen thousand, four hundred and sixty-one dollars go to almost one hundred settlements. What of the thousands of Judys, Jims and Tommies who do not have the benefit of a community center?

THE JERICHO ROAD

By **MRS. W. RAYMOND BROWN**

SOME YEARS AGO there came out in one of the church papers a little paraphrase of the story of the Good Samaritan. It has meant much to me, and I would pass it on to you with the hope that it will have meaning for you. I shall not attempt to quote the Scripture text.

A certain man went down from Jerusalem to Jericho and fell among thieves, who stripped him of his raiment and wounded him and left him half dead. The thieves said to the traveler, "What's yours is ours; we'll take it." This treatment has prevailed ever since among nations and individuals. Without thought, by word or look, we take away the good name of a person, and that can never be replaced. Every time we mistreat or ignore one of another race we take from him his self-respect, ambition, and belief in the Christianity of America. We take the labor of those denied educational opportunities and build a greater America.

Through the legalized liquor traffic we take from men and women their manhood and womanhood; from wives and mothers the blessings of happy homes; from little children the right to be well-born, to be clothed and fed and educated.

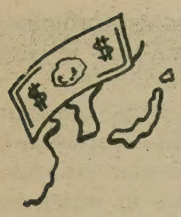
We take from minority races the right to live under proper conditions, to have the benefits of educational advantages, to receive the worth of their labor, to worship in wholesome and attractive places of worship.

And more, we take the blessings of the Christ, of his love, companionship, guidance, the benefits of Christianity, and deny him our full allegiance. Too often our lives say, "What's yours is ours; we'll take it."

By chance there came down that way a certain priest who saw the man where he was and passed by on the other side; and likewise a Levite, when he was at the place, came and looked on him and passed by on the other side. And the representatives of the church of that day said within themselves, "What's ours is ours; we'll keep it." The priest had nothing in his mind but protection for himself; the Levite at least had curiosity. Both seemed to be saying within themselves, "We must hurry along, for the robbers might be lying in wait for us"; or, "We must not stop; the man might have something that would contaminate us and we should be unclean for our official duties; besides, we have no time." They said within themselves, "What's ours is ours; we'll keep it—our safety, our clean garments, our convenience. Safety first!"

But a certain Samaritan, as he journeyed, came to the place where he was: and when he saw him he had compassion on him and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast and took him to an inn and said to the innkeeper, "Take care of him; here are two pence, and whatsoever thou spendest more, when I come again I will repay thee." He used his own emergency kit without thought of his own possible needs; he sat him on his beast and took the harder road himself; he forgot his personal

(Continued on page 25)



MY DOLLAR GOES TO KOREA AND JAPAN

By **MARGARET BILLINGSLEY**

DID YOU HEAR what President Helen Kim said when she reported to our Board of Missions? She was the first Korean civilian allowed to cross to America after the war, and at the spring Executive Committee Meeting, in 1946, she spoke to the Board. She stood in absolute silence, looking down, for what seemed a long minute, then she said, very slowly, "God has been very good to us, all through the war." I wonder if she still thinks that.

True, Korea was spared the terrific bombing that some of us thought she would get, and most of our Woman's Division buildings are standing. But they were so badly used or so completely neglected that the repair bills are bound to be immense. Granted that these are paid by Crusade funds, then what?

There still remains the paralyzing uncertainty. The rebuilding of the whole economic structure has been delayed these two years by the stalemate in the political situation, and, of course, that affects churches and schools and hospitals just as it does business houses and farmers. Nevertheless, I have been able to find out some things that my missionary dollar is doing in Korea.

Take Ewha College first. You know, of course, that it kept going right through the war. Various adjustments had to be made with the powers that were, but the college went on. And now eight missionaries are there, or on the way, and I understand things are simply whizzing. Last May, so Miss Appenzeller wrote, Founders' Day was celebrated once more, the first time for many years, and there were scores of alumnae and literally thousands of spectators.

The Social-Evangelistic Center in Seoul has received back from the authorities part of its property, and hopes to be carrying on a full range of activities before long. The committee in charge is asking $9,000 for next year, instead of its prewar $4,090.

The Theological Seminary continues to need our support, for the success of the church is dependent on a well-trained leadership. It will certainly have to have, for next year, at least twice as much as the $3,424 written into the appropriations for 1947-48. We need more dollars.

The church-wide program for home and community will center in Seoul for the present, though, as more missionaries arrive to give supervision, it will gradually be strengthened throughout Korea. For this carefully planned integration of home and church, this year's appropriation is $9,250.

Songdo will be humming with activity as soon as the missionaries appointed there get really settled. There will be one each for the Social-Evangelistic Center, district evangelism, teaching at Holston Institute, and public health work. Similar activities will be carried on from Choon Chun, covering three great districts.

Other regions are yet to be manned, and those north of the thirty-eighth parallel can only be talked of, not occupied. But with the progress already evident, I think we can agree with Dr. Kim, "God has been very good to us."

Nothing I have read for a long time has gone straight to my heart like the accounts of the Memorial Day in Hiroshima, on the second anniversary of the atomic bomb. To dedicate a monument to peace, to make their city a center of peace —what irony, what hope! I'm thankful part of my missionary dollar goes to that place.

Now that I hear what is being done at our Hiroshima school, I am still more thankful. On the old site, where 350 girls and eighteen teachers were killed, new buildings have been put up, temporary buildings, but good for many years—twenty-one classrooms, a chapel seating a thousand, and a dormitory for high-school girls. They were dedicated on that same August 6, atomic-bomb day, peace day. The Crusade and our Week of Prayer offering for rehabilitation helped, but the Hiroshima people themselves, many of them still without proper shelter, raised a million yen ($20,000). And now 937 students are enrolled there, besides the 422 who attend college in the hastily constructed barnlike buildings on the hill. Mr. Matsumoto, the president, wrote not long ago, "It is our earnest desire and ambition to make our Hiroshima Jogakuin, which is the only Christian and the oldest girls' school in this city and prefecture, a school that will set a standard as to adequate equipment as well as educational ideals and practice. We are firmly convinced that a Christian school like ours should not be satisfied with anything less than that."

Amen, Mr. Matsumoto! We share your conviction. Nothing shoddy can be really Christian. But our annual appropriation to your school is only $10,000. And all reports say cost of living soars beyond belief. Your students are ready, we know, to practice the extremes of austerity in order to get an education, but it wouldn't be very good business to train them mentally and spiritually and let them break down physically for lack of food, would it? Your people over there will continue to increase their support, but tell us what we ought to do, Mr. Matsumoto.

For, you see, there are other colleges in Japan to which Methodism is committed—Aoyama in Tokyo, a college that lost almost everything; and Kwassui in Nagasaki, with its building standing, but stripped. And our high schools have had in the past $4,000 to $6,000 a year each—Fukuoka, Hakodate, Hirosaki—and ought to have much more in these days of high costs.

Then there is the social-evangelistic work in Ai Kei Gakuin and other centers; before the war we were spending more than $10,000 in them. Maybe you have met Mildred Anne Paine and know how she has been able to bring the light of God into the darkness of the slums. Probably there are more slums now, and darker ones—and people everywhere need God more than anything. And the children! We used to spend about $7,500 a year for kindergartens, because that was one place that government education didn't touch. Whether we have the same kindergartens again or not, I know we must do something specific for children.

There isn't one of these things we ought to drop, is there? Every one of them ought to have at least twice as much as the prewar appropriations. We are drawing heavily on the funds we put away during the fighting; when they are gone, then what? It's just plain arithmetic, isn't it, Mr. Matsumoto? If these things are going to be done, we must have more dollars.

My Dollar Goes To India

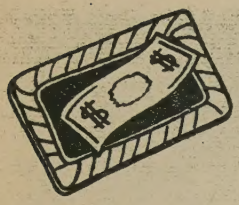
(*Continued from page 5*)

Is it any wonder that as I think of the things that my dollar is doing in the new India of today, I feel dazed at the bigness of the task that I have all unwittingly assumed? I can understand, too, something of the nostalgic feeling in the heart of the British Tommy of whom Kipling wrote:

"If you've 'eard the East a-callin', why, you won't 'eed nothin' else.
No, you won't 'eed nothin' else,
But them spicy garlic smells
An' the sunshine an' the palm trees
An' the tinkly temple bells."

Japanese woman and child strapped to her back, Nagasaki, Japan

Japanese children, Fukuoka, Japan



MY DOLLAR GOES TO SCHOOL

By **MURIEL DAY**

THE SUN OF EARLY SEPTEMBER was beating down upon the heads of the seven members of the McLean family as they worked diligently in the tobacco field—father, mother, and children from five-year-old Joe to eighteen-year-old Margaret.

Margaret had been graduated from the consolidated high school in May, and while her hands were busy with the tobacco, her mind was filled with the dreams of college. Would some miracle happen to make those dreams come true?

Out of the dust of the unpaved highway appeared a car, and it was stopping at the McLeans' place. Surprised at company, they were more surprised when the high-school principal approached them in the field and called out, "Hey, Margaret, come on and wash up; we are going to college."

Margaret called, "O Mr. Stewart, I can't go to college. I haven't enough money; and no clothes ready." The father spoke up, "No, I don't have any money to send my girl to college."

Mr. Stewart said, "The money is ready and the clothes are in the car. The president of the college has accepted you, and will give you enough money to see you through."

Miss Margaret Walker reads one of her poems on the Bennett College radio program, Greensboro, North Carolina

A dazed but joyous girl ran to the little home, gathered up her few precious belongings, and, with the principal and his wife, was soon in the car on her way to a college supported by the Woman's Division of Christian Service.

A miracle? Yes, but only in the sense that it was more dramatic than the miracle that is always happening when money is transmuted into lives. For Margaret is only one of the thousands of young people in schools of the Woman's Division of Christian Service who have felt the transforming influence of the gift of my dollar.

For when my dollar goes to school, it is transmuted into the growing, ambitious, pulsating lives of young people—into the eager lives of children who would otherwise be neglected. It may bring the rudiments of education. For instance, it teaches Navajo Indian children how to read and write. In 1868, the government guaranteed to the Navajo tribe a schoolroom and a teacher for every thirty children. Today school facilities are nonexistent for 14,500 of these children.

My dollar teaches Negro youth who come from sections where accredited high schools are not available; from the grade school where a little Negro girl came time after time only to be refused because of lack of room, and who finally said, "Please, can I just bring my desk and chair and sit right by the door?" To the college where each year over 100 young Negro women are turned away also for lack of space, the need is the same—educational opportunity for those who would not have it through other channels.

Yes, my dollar teaches, but with that teaching new vistas are shown, new ambitions stirred, new ideals formed, and new purposes crystallized. For with the teaching goes a Christian teacher—the most important part of the service rendered to the students. As Cardinal Newman long ago insisted: "Have a university in shanties, nay, in tents, but have great teachers in it."

Thus, in the process of changing my dollar into lives, it must go first for the salaries of teachers, for at least 60 per cent of a school's budget should be expended for instructional salaries. Yet in the schools of the Woman's Division, too many of our teachers do not yet receive the minimum set by the Department of Work in Home Fields.

In Puerto Rico, my dollar supports twelve kindergartners and primary teachers, in addition to the staff at the George O. Robinson School, and the new community work at Vieques. Our Robinson girls, after summer training at Aibonito, open new vacation Bible schools in their own communities. With 47 per cent of the children of school age in Puerto Rico not in school, and with only 2½ per

cent of the population Evangelicals, the necessity for education and Christian training is apparent.

Again, my dollar provides food for those who must be helped in our schols. For instance, in our Navajo Methodist Mission School, the children from the reservation are able to pay only $35 a *year* for board, room, and tuition, for the average per capita income is returning to a prewar basis—namely, $81.69. Thus, in this, as in other schools, my dollar provides scholarships.

Student at Frances De Pauw School, Los Angeles, California

Salaries, scholarships, yes, repairs and equipment, too, for we must give proper tools to the teacher and proper environment for the pupil. To summarize: my dollar contributes to the budgets of eight schools maintained in co-operation with other agencies; gives 36 per cent of the budgets of schools entirely under the auspices of the Woman's Division, and maintains in all, or in part, the work of five student counselors and one Bible teacher on state university campuses.

Yet my dollar goes far beyond the confines of school or college. As it trains for Christian service at Scarritt College and the National College for Christian workers, it goes into town and community, into church and settlement, or into other schools. It is significant that 21 per cent of the staff members of our schools have attended one of the institutions of the Woman's Division. Just last fall a graduate of Boylan-Haven School and of Brewster Hospital returned as the school nurse.

When our schools reach out to other countries in their enrollment, my dollar extends beyond the borders of the United States. Holding Institute for Mexican students at Laredo, Texas, has recently enrolled a student from Guatemala, who wishes to prepare for the ministry, though he was formerly from a Catholic home. This is one of the increasing number who are coming from Central America.

Christian education for America—that my dollar brings; Christian example for the world—that it also presents. For our schools bring understanding between races. In Harwood School, though predominantly for Spanish girls, different races are enrolled, and a Japanese nisei has been teaching history! In those Negro schools also, where we have bi-racial staffs, patterns of thought are inculcated that carry over into community life and bring an example of Christian living that helps to counteract the antagonisms which poison the people of the world.

When 800 young people left on good-will tours for Europe last summer, the representative of the State Department described the pilgrimage as "Operation Understanding." He said, "You are fighting another phase of the same war your brothers fought by force of arms. We are still fighting a war against ignorance, hate, and prejudice."

When my dollar is invested in Christian education, it touches not only individual lives, but becomes part of "Operation Understanding," for a world wherein may dwell righteousness.

Social room, Scarritt College, Nashville, Tennessee

MY DOLLAR GOES TO SOUTHEAST ASIA

By a Member of the Woman's Society

LET'S SEE, what was it for which I put down Malaya in that crossword puzzle the other day? Oh, I remember—source of rubber. And then I looked it up in Pete's geography, and found out that before the war most of the world's rubber came from that little peninsula. I wonder how they're getting on now? For, of course, when the Japanese swept down to Singapore, they must have destroyed a lot of rubber, even though they wanted it so much themselves. The rest of us had to learn to get rubber somewhere else, synthetic or natural, and so Malaya lost her market. No wonder Miss Marsh wrote, "A lot depends on how synthetic rubber develops."

That was in the letter that told about the big new school building at Kuala Lumpur. The government and Chinese friends had given or pledged three-fourths of the cost, and she hoped they might do more, but—rubber! If only they could rubberize my dollars! For even if the people out there put up this building, as they have the others in Penang, Ipoh, Taiping, Malacca, and Singapore, that we like to call "ours," it must take money to keep the schools going. I guess government must take care of that. Yes, I'm sure that is what Miss Olson told us at district meeting that time, just before she went back. She said Methodist schools have such an important part in the educational system in Malaya that government gives them an annual grant to take care of all the teachers' salaries. And the pupils pay fees which cover the rest of the expense. So these grant-in-aid schools

All that is left of Mary Brown Townsend Memorial Training School, Lingayen, Philippine Islands

A deaconess, Philippine Islands

—that's what the missionaries always call them—go ahead without any direct support from us at all. There are seven of them, and they opened up again just as soon as the war was done—packed to the doors almost before there were any desks or blackboards or books.

I wonder if that fine independent spirit of theirs is the reason why so many of our women know nothing about Malaya. We know most about the fields that ask the oftenest, and Malaya so seldom asks. Well, according to the *Annual Report,* we do send them a total of $25,618—three-fifths of it for missionaries. That amount certainly wouldn't go very far, but it would give some scholarships to girls from the country who must live in hostels, and it would enable the church to do some special religious work among women and children. If we gave more, they could do more, and it must be needed with the breakdown of public morals since the war. And those schools—certainly they can't keep on bringing up real Christian leaders on support drawn entirely from government and fees. I'm afraid we have applied the stretch-like-rubber principle to our Malaya dollars too long.

Sumatra

I know missionaries can't go in there until things get cleared up between the Dutch and the Indonesians. They tell me, though, that our school in Medan is open for both boys and girls, with

Mr. and Mrs. Klaus in charge—she was our Miss Redinger—and that Miss Chadwick is in Singapore all ready to hop across the Strait as soon as the way opens. The whole east coast of that immense island, all given to the Methodists to evangelize! I think we ought to put five times as many dollars there as we sent before the war.

Philippines

Since the war, our church in the Philippines has seemed more real to me than any other outside of America. So many boys come back talking about going to Knox-Central Church in Manila, as if it had been First Methodist at home. And all up through Luzon they kept finding little Methodist churches—some of them not so little, either—with pastors and people intent on rebuilding, and deaconesses gathering in the strays, comforting the bereaved, teaching the Bible to children.

The deaconesses, of course, are our part. They are largely supported by the churches of the district in which they work, but where the people cannot pay enough, we supplement salaries with a small monthly allowance. We must also provide for their training. Harris Memorial Training School, Manila, gives a two-year course, open to high-school graduates, with most of the classes carried on at the Union Theological Seminary with the theologs, and only certain subjects offered for women alone. A year of kindergarten training is also given, and some work is required in the school of nursing, so that a graduate goes into the work of the church well prepared to deal with life as a whole. The number of young women who can receive this training is determined pretty largely by the number of our dollars.

One young man, recently back from Luzon, had visited the place where the horrible Bataan death march ended. He found there a Christian dormitory headed by one of our missionaries, with several Filipina associates who had lost husbands in that same march, and who were themselves finding new life in service. There are other young women living there, too, while they go to high school, and the place has become a center for training in the religious work of local churches. There are institutes of one sort or another going on most of the time, teaching people how to lead worship, how to conduct vacation church schools, or to organize a youth fellowship, or what not. One similar institution was dedicating its recreation center a couple of months ago, up in the Cagayan Valley, where the Japanese made their last stand. It doesn't take many dollars for such work, because dormitories mostly pay their own way; just enough go to take care of upkeep. A good investment, I'd say.

After bombs fell on Central Student Church, Manila, Philippine Islands

Missionaries, returning after the war, being welcomed by Filipinas

The boys say the one Methodist institution for which all the Manila people are crying out, is Mary Johnston Hospital. It used to be located in a poor section, north of the river, and did a marvelous job of taking care of women and children. Wiped out by fire when we retook the city, it is to be rebuilt as a union general hospital—a great undertaking. Meantime, a clinic is operating in the same area, and the School of Nursing has already graduated two classes since the war, and has another on the way. It could take more students if there were money. How I wish I had more dollars to give!

"God has given us a great responsibility when He has put money into our hands! Money is a tremendous trust. It is a terrible curse or a wonderful power for good. It is magic stuff."—*Helen Kingsbury Wallace.*

My Dollar Works for Social Welfare

By MIRIAM V. RISTINE

THE TOTAL APPROPRIATION for national and conference projects in this Bureau is $222,485. It may be broken down: $42,075 for residences for business girls in large cities; $133,104 for children's homes; $20,807 for rest homes for deaconesses and missionaries; $26,500 for other forms of social work.

Children at Ethel Harpst Home, Cedartown, Georgia

In our business girls' residences we are making homes for 956 girls who are away from home, new to the city, and, in most cases, earning low salaries. These girls come to us in many ways. The pastor of a country church knows that one of his young members, who has just graduated from school, has been offered a job in the near-by city. He knows that the Woman's Division supports just the kind of home that girl will need, and he suggests she write to the superintendent. Or, perhaps, her mother has heard about the "Esther Hall," and takes her to the city for an interview and a look around before she comes permanently. Most often word of the home has passed on from girl to girl, in offices, shops, and business schools.

In any case, the girl must go see the superintendent, make out a regular application, and give as reference the names of people she knows—pastor, schoolteacher, or reliable friend. We do not accept older girls or those in the high-income brackets. We do not keep them more than three years at the most.

One such home is Gum Moon Hall, in San Francisco, where forty-four Chinese girls, who are students and businesswomen, live. Much of the activity of the house is planned and directed by the girls themselves. "The house committee is of great assistance in making and keeping the household self-governing in every way possible. They select their own chairman and work closely with the superintendent. This group has been able to interpret to the girls matters that have made for better understanding and co-operation. The chairman of this committee meets every new girl and gives her a welcome, helps her in becoming acquainted with the girls, and assists her in finding her way around in general. From the house committee the girls appoint chairmen of subcommittees.

"The social committee plans for get-togethers and parties. They celebrated Halloween and St. Valentine's Day with appropriate parties, and the girls invited their friends. Also, several family parties have been given to welcome new girls moving in to make Gum Moon their home.

"The California Conference Wesleyan Service Guild has Gum Moon as their special 'cash for supplies' project for the year, and are planning to furnish a room about 14 x 18 feet as a small, quiet living room to be used by the girls and staff. It will be an ideal place for small group meetings, interviews, and a place to rest and relax. This project is bringing a number of Guild units to Gum Moon for their meetings, to learn more about the work. Several have come on Monday evenings, in time to have vespers with the girls, and then have asked the girls to remain for the Guild meeting. Both groups like the idea and enjoy the fellowship. Both Woman's Society of Christian Service and Guild groups are asking for material, and for speakers to go to their meetings to present the work."

In "Sesame and Lilies," John Ruskin says, "This is the true nature of home—it is the place of peace; the shelter not only from all injuries, but from all terror, doubt, and division." I suppose this is an old-fashioned way of saying what modern social workers are still insisting upon. A sense of security is the basic need of childhood, and that sense must have its roots in the home. For most children this shelter is the natural home, with parents to care for them in stable surroundings. But for many this home has been shattered, and security must be found elsewhere. Society has

always felt an obligation toward such children, even if it has often bungled its job. Needy children are placed in foster homes, in study homes, or for adoption. But over the years many have had to be taken care of in child-caring institutions. The Woman's Division has eight children's homes under its direct supervision, and five conference homes for which it has a secondary responsibility. Altogether they shelter 769 children at the present time. We should multiply this number by four or five, perhaps, to get a picture of the number of children these homes have cared for.

Our first concern is to restore, if possible, the broken homes from which these children came. For they are not always orphans, but have come to us because their parents are divorced, the father or mother has deserted, or are unable (financially) to keep the home together. Often our workers, or those of other agencies, can work out plans with the parents for bringing them back to normal family life. One of our homes reported in one year an actual drop in "population" because children could be sent back to their parents. But this does not always happen, and usually we have to keep the children until other kinds of homes are found for them, or until they can go out into life and take care of themselves. We are proud of many of the homes these young people have set up.

As a rule, our children are quite young when they come to us, but these items from case reports are different:

"A girl came to us some time ago who had worked in the cotton mill for four years, and supported her mother and the smaller children. The father had died when she was a little girl. Then her mother died, and she came to live with us. She went in the fifth grade, for she could read and write a little. She went right on and finished high school, and two years of college."

"Mae was referred to us by the juvenile court in April, and she came here May 6. She is an attractive girl of fifteen. Her mother is dead. She and her sister were living with the father and stepmother, who had a son of her own. She was quite sure that the stepmother did not want her, and this made her very unhappy. She ran away from home several times. She had finished eighth grade and entered high school last January, but did not stay in school long enough to complete the work for the half-year. She seems to be a very tractable person, and we have had no difficulty with her up to the present time."

About 260 deaconesses and missionaries are finding security and comfort in our rest homes. Some of these are on vacation from active positions, but most of them are retired. There are eight such homes which are supported nationally, or by conference Woman's Societies.

Some of our most interesting work is being done outside of institutions. For example, Miss Katharine R. Maurer carries a year-round service to the men, women, and children who are detained at the Immigration Station in San Francisco. Most of these people are Oriental, few are Christians, but she has been able to help them in hundreds of ways while they await admission to this country, or deportation to their home countries. Here is part of a letter that was written to her by a young Irishman, nineteen years of age, born in Australia, who was being reshipped to that country:

"At times, during my short stay here, I would feel downright despondent, as if life were not worth living. Then you would arrive with your wonderful philosophies on life, and immediately I would lose this feeling of melancholia and enjoy life again."

We need more well-qualified workers for the entire bureau. Some of our older workers are reaching retirement age. Who will take their places in these fields that require so much skill, understanding, and real consecration?

Girls opening presents, Alma Mathews House, New York, N. Y.

MY DOLLAR GOES TO CHINA

By LOUISE ROBINSON

ONE HUNDRED YEARS AGO The Methodist Church sent its first missionaries to China. The church was under compulsion to preach the gospel of Jesus Christ, with its promise of more abundant life for all. Men and women gave of their substance to support this undertaking. Indeed, from those early days, there are stories of women bringing their precious jewels to the altar that women in China might know the love of God which passeth understanding. From small beginnings in Foochow and in Shanghai, the church has spread into seven provinces, with nine annual conferences.

At the present time, the total appropriation for China of the Woman's Division of Christian Service is $389,956. The names of 140 missionaries are listed for China, a number far below that of prewar days. There are twenty junior and senior high schools, strategicaly located in six provinces. In every conference there are many kindergartens and primary schools. In fact, The Methodist Church was a pioneer in establishing two kindergarten training schools in Foochow and Soochow.

There are five schools in which young women may prepare themselves for evangelistic work. The Woman's Division also participates in the work of thirteen hospitals, most of which have nurse training schools. More than $6,000 is used in public health programs. The church has also reached out into the rural areas of China with churches, schools, adult education, mothercraft schools, and home betterment programs. In the cities, in connection with institutional churches, people of every kind and age are daily reached in activities and services suitable for their varying and various needs—night schools, girls' and boys' clubs, athletics, home economics classes, clinics, nursery schools and kindergartens, music classes, alumnae clubs, Bible classes, English classes, mothers' clubs. During the war, a tremendous amount of relief work was done through these churches. Your dollars help to make possible all of this work.

The Woman's Division is one of the pioneers in higher education for women. Your dollars go to Ginling College in Nanking, West China Union University and the Theological School in Chengtu.

Moore Memorial Church, Shanghai, China

Recently the report came that there were more girls in the student body of the theological school than boys. You make possible the ongoing of Hwa Nan College in Foochow, which has sent out into the villages, cities, and rural sections Christian leaders serving as doctors, nurses, teachers, evangelistic workers, and homemakers. Your dollars keep on rolling to the north for Cheeloo University in Tsinan, and for Yenching University in Peiping. They help girls through the Nanking Bible Teachers' Training School, and on out into service of every kind. Your dollars help to prepare doctors in the Woman's Union Medical College in Shanghai, who go out into the ministry of healing in all parts of China.

Some of the dollars go into interdenominational projects—to the developing of Christian literature for children and adults, through the Christian Literature Society. Some go through the National Christian Council to further the work of visual aids to education, to make possible home betterment programs, especially in rural areas, and to assist in better medical service through co-operation with other churches. Some of your dollars go to the College of Chinese Studies in Peiping, where new missionaries learn to speak Chinese.

But the results of one hundred years in China are more vividly portrayed in the lives of Chinese

nen and women who, educated in the institutions named above, are now the leaders in every phase of its work to bring the more abundant life promised by Jesus. Dr. Lucy Wang, president of Hwa Nan College, has recently returned from South America, where she was a Christian messenger to that country from China, received by the mighty of the various countries as well as by church leaders everywhere. Dr. Wu Yi-fang, president of Ginling College, was the only woman representing her country at the United Nations Conference in San Francisco. Dr. Wang Zok-tsung, president of the Women's Union Medical College in Shanghai, was one of the few women at the International Missionary Council, recently held in Whitby, Canada.

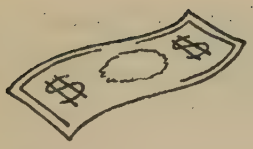
There is neither time nor space to name outstanding women in the church, who administer the work in schools, hospitals, churches, and homes. More than 50 per cent of the people listed in China's "Who's Who," were educated in the Christian schools in China. There are many Christian leaders, but they are not yet in large enough numbers to properly leaven the great lump of Chinese life.

China's centennial will be celebrated at Foochow, beginning November 15, 1947. The celebration comes after ten years of war—a period of suffering such as is seldom experienced by mankind. Churches have been destroyed, schools bombed and looted, hospitals left in great disrepair, with equipment gone. Missionary residences have been stripped and left in wretched condition. Through the Crusade for Christ funds, much has been done to rehabilitate buildings, but much more needs to be done before they can be restored to prewar condition. Chinese Christian workers lived under great stress and strain, and are suffering from malnutrition and consequent diseases. Crusade funds have done much to rehabilitate these leaders, both physically and spiritually, but the need remains past comprehension. War is still going on; inflation has increased the cost of living to an incredible figure; people are disillusioned about their government. It takes much more money to keep work going than before the war. Our dollars must not fail China and the Christian church at this time of desperate need.

It is a paradox that the time of desperate need is also a time of unprecedented opportunity. Schools are overflowing, hospitals are crowded, churches are full. At a time when missionaries are desired as never before, we have our smallest number in years. Missionaries are living under the strain of a burden of opportunity which they cannot possibly carry, and at a time when living conditions make necessary greater economy and less comfort than ever before. Chinese Christian leaders are living on a scale much lower than at any previous time. And yet, on account of lack of dollars, the United Board of China Colleges has had to cable for much more drastic cutting than has already been required, although the faculties are receiving not more than 40 per cent of their prewar salaries, which were not big. Neither missionaries nor Christian Chinese leaders can afford adequate heat, even in the coldest weather. They are all laboring under psychological stress and strain that tax their strength to the utmost. All of this at a time when opportunities to spread the gospel are boundless!

Only $389,956 for our work in China, after one hundred years! To be sure, this sum is supplemented by gifts from Chinese Christian people. Even at this time there are definite efforts to work for self-support. Alumnae have rallied to schools with funds to assist in rehabilitation. But the fact remains that much more money is needed than ever before, and many more missionaries must be sent out, if we are not to fail the Christian church and China at this hour.

Sunday school kiddies taking part in Christmas pageant, North China



MY DOLLAR GOES TO DEACONESS WORK

By **GRACE G. STEINER**

WHY IS IT that a part of every dollar which I give for the work of the Woman's Division of Christian Service goes to Deaconess Work? I figure it out in something of this fashion:

The deaconess is found working everywhere in the projects of the Department of Work in Home Fields, including Alaska, Hawaii, and Puerto Rico.

The types of work for which the deaconess is prepared are included in every bureau: Educational,

A deaconess goes calling

Town and Country, Urban, Social Welfare, Medical, and Deaconess.

The work under the conference Woman's Societies of Christian Service, and supported by them, calls for more deaconesses than are available for appointment. We have not been able to send to them all the workers they have needed, but the ones they have employed should have the same support and privileges as are accorded to all other deaconesses who work under the Woman's Division of Christian Service.

Educational grants are provided for young women who meet the requirements as candidates for Deaconess Work, and are ready to prepare themselves for Christian service.

The minimum allowance recommended is $75 per month, in addition to maintenance. To reach even this minimum, an increased amount is needed in the appropriations for work in conferences, as well as our Division institutions and projects. My dollar helps pay these allowances and room and board.

The part of my dollar that goes to Cash for Supply Work enables our workers to secure much-needed equipment and supplies. They could not secure these through our appropriations, which are not sufficient to meet these "over and above" needs.

The buildings and equipment where our deaconesses live and work wear out or become inadequate, so a part of my dollar must go into building funds.

Even the small part of my dollar that is appropriated to the Library Fund enables our deaconesses to have books for their own recreation, or instruction in advanced ideas to be used in their work.

A limited number of deaconesses may be given a sabbatical year for study. This means that a part of my dollar helps provide support and tuition costs for these refresher courses.

Then, when a deaconess reaches retirement age, the funds must be available to pay her pension each month, according to the agreement made with her when she entered the work.

My Dollar Speaks

What does the deaconess do that brings results which make my dollar worth giving? From various fields we offer just a few illustrations, which speak for themselves:

A School

"My parents did not get along very well where we lived in a northern city. The deaconess who called in our home brought me clothes to wear, and took me to Sunday school and church. The people in the church felt I should be given a chance to go to school, and, since my family moved so often, it should be in a school where I could live under Christian direction. The deaconess made arrangements with the head of a school in the South, also a deaconess, and now I have been here for several years. The Woman's Society of Christian Service sends money for a scholarship, and the Sunday school and church give money for my clothes and other needs."

Hospital Work

"My mother was very ill, and the doctor arranged for her to go to The Methodist Hospital. We were all so terribly frightened, but the one who received us at the hospital spoke reassuring words, as she directed the attendants where to place my mother. In the days that followed the operation, this same

eceptionist (a deaconess of The Methodist Church) vas most helpful to us in keeping us informed bout my mother's condition. The interest shown n all of us, and the care given my mother by Christian nurses during her illness, softened our orrow when she passed away."

Rural Work

So many people think the term "rural" applies nly to farm life, but out of fifty-seven million eople given under rural population (census of 1940), thirty-seven million do not live on farms. The Board of Missions places all work in towns nder 10,000 population in Town and Country Work, and the Woman's Division follows the same designation. Deaconesses are working in mining camps, where settlements and community houses are maintained. Children, young people, and adults find inspiration and recreation through these centers, which prove to be bright spots in otherwise dreary and dull suroundings. In isolated sections where deaconesses serve all alone, both the people and worker learn to "lift up . . . . eyes unto the hills," finding God, from whom their help comes.

An Institutional Church

"My friends often ask me why I spend so much of my time working in a church in an Italian community. Serving as superintendent of the church school, as a member of the official board, and helping financially in every way I can, I hope in some small way to repay all that this church has meant in my life. The deaconess of the church, who has worked in this community for many years, became interested in me when I was a small boy. She encouraged me to get an education, talked with my parents, who were of foreign birth, concerning the possibilities of my training for the legal profession, and how I could help other foreign people in our city. To this deaconess, and to the church, I feel I owe any success I have had in my life."

A Co-operative Home or Esther Hall

"I am a girl away from home. I live in a co-operative home, maintained under the auspices of the Woman's Division of Christian Service. I came to the city to seek employment, not realizing how difficult it would be to find a place in which to live. It was easier to find a job than to find a room. Someone directed me to this place, and at once I felt an interest expressed by the director, who is a deaconess, that no one else had shown during my search. Now my mother feels she need not have such great anxiety about me, since I am living in a place under Christian influence."

A Retired Deaconess

"It gives such a feeling of security when I receive a pension check the first of each month from the office of the Bureau of Deaconess Work. With this check I am able to pay for my room and board at a rate based on the amount of pension I receive. I live in a home for retired workers, maintained by the Department of Work in Home Fields of the Woman's Division of Christian Service. I realize that the amount we pay does not provide sufficient funds to maintain this home in the fine way in which it is conducted, but the Woman's Division of Christian Service appropriates funds to meet the deficit. The relief we have from anxiety makes our days of retirement a joy, and enables us to continue to give some service to others as opportunity and strength afford. We are grateful for the dollars which you give to provide this lovely home."

A Christmas Gift

What can we give the world this Christmastime?

We gather the fragrant pine—

In every dark spot the candles shine.

Brighter than candle beam,

More fragrant than pine is love.

Love is the gift we bring the world this Christmastime!

Love for the Christ Child, born of Bethlehem—

Love to atone for Japanese memories—

Love to melt German hate to golden friendship,

To build the world in brotherhood,

Where candles gleam, where pine is seen.

—Grace G. Steiner.

The Dollar In Latin America Speaks

By **ELIZABETH MEREDITH LEE**

I AM YOUR MISSIONARY DOLLAR in Latin America. In 1947-48 you are giving one hundred and ninety-nine thousand, five hundred and eighty-three of me to the work of the Woman's Division in six countries—Argentina, Brazil, Cuba, Mexico, Peru, and Uruguay. One hundred and five thousand, four hundred and eleven of me go for the salaries, travel, language study, and other support of eighty-five missionaries, and ninety-four thousand, one hundred and seventy-two of me help, in small measure, to pay for all the great work you are doing for the Kingdom of God south of the Rio Grande.

When I get down to these countries I hardly recognize myself, because I am called by unfamiliar names. In Argentina, Cuba, Mexico, and Uruguay, I am changed into *pesos*. But all these countries give me a different value. Cuba is the only land where I am really equal to myself. I suppose that is because that little island is so near the United States. Anyway, there one dollar equals one *peso*, so I do not feel strange. But in the other republics I am equal to three, four, or five *pesos*. It makes me feel quite big when I see the missionaries getting so much national money in exchange for me. Yet I always hear them grumbling because I don't buy very much at that, prices are so high. And, in Brazil, I am transformed into *cruzeiros*. Here I feel really important when the government says, because of inflation, one of me is equal to nearly twenty *cruzeiros*. Over across the high Andes in Peru, I become still another kind of money—*soles*. The missionaries get about eleven *soles* for one of me, but even so, they complain greatly, as they also do in Brazil. You see, prices in Latin America are from 300 to 500 per cent higher than they were five years ago, and my value has not risen accordingly, so I really am not worth very much.

Although I am spread pretty thinly all over Latin America, I give a little help here and there to many kinds of work.

There are the schools—sixteen in which I have a little part—all kinds of schools, from kindergartens to junior college, two training schools which prepare young women for church work, and three union theological seminaries. Most of us go to pay the salaries of the missionaries who teach in these schools. But a lot of us dollars make possible scholarships for worthy girls, especially from Protestant families in our churches.

There are the hostels, mostly in Mexico. I always like to go into a hostel, for there I help many girls to have a Christian home while they are studying in the schools. In Mexico, no missionary can be the head of a church institution, so all of our schools are under the leadership of fine Protestant Mexican women educators. Most of them would tell you that they were brought up in one of our Methodist schools in the olden days.

Part of us, about five thousand, eight hundred and sixty, to be exact, are delighted to be used in rural work in Cuba and Mexico. We are always a bit chagrined because there are not more of us helping the country people, because about 90 per cent of the people live in rural areas.

I have a great time out in the country, because these missionaries live so close to the people that I feel I am doing a lot of good in bringing folks into the church and helping them to have better living. In Mexico, this year, where Protestants have a pretty hard time because the Roman Catholics persecute them, the whole town turned out to pay tribute to the missionary when she left for her furlough. They said she had been "a friend by the side of the road."

There is the social work. Sometimes I help to take care of the babies, whose working mothers bring them to the Christian day nursery. It's great to see these puny kiddies grow healthy and happy, and often the doctors of these cities come around to ask the missionaries what they are doing to build up the health of the children. Again, I help to make possible a school for poor children in the slum district of Rio de Janeiro, or night schools where many Mexican youth learn English and "catch" a new idea about Jesus Christ. Over in Cuba, I help one missionary to do some social work among a group of Koreans, and another one to lead some Jamaicans to Christ. I help to give many poor children the fun of having playgrounds or clubs or children's libraries.

There is medical work, though not very much yet, in Latin America. But I do help out in a fine hospital and school of nursing, and also a dispensary in Mexico. I hear the missionaries, especially in rural and social work, saying they wish they had more of me for this medical service, because the

poor people need so much help along that line. Often I hear the United States folks, who send me to the mission field, talk as if the dollars they send do *all* the missionary work. Of course, they could not be expected to know that isn't true, for none ever tells them how small I feel in comparison to what the folks I serve do for themselves. Take one of our great schools as an example. Last year Bennett College in Rio (which has everything from a nursery school through junior college), had a budget of $97,761.98. Of that amount, only $4,425 of me was given to this school by the Woman's Division in the United States. The remainder all came from tuition and boarding fees. That's probably the best illustration I can give you of the very small part I play in the total picture of these great schools, but the same thing is true of every such institution. They all help themselves far more than we United States dollars help them. Even at that, they are not able to meet the rising costs these days. If the givers at home could just go along with me and see how much I am needed, they'd give more to Christian missions. Why, the price of a top-notch movie in New York City is enough to keep a scholarship girl for a week or more anywhere in Latin America.

On the other hand, there are places where I am almost the sole support of the work. When I get into these tight spots, where there are only nine hundred of me to keep up the grand work a young missionary is doing in a rural community through a whole year, I always wish I could persuade more of my brother dollars to come down to help me. The trouble is, we dollars cannot *go anywhere in the world by ourselves.* We always *have to be sent.* Sometimes it seems awfully hard for church folks to realize that fact. They like to keep us at home so they'll be sure to have us when they need us themselves. I think they'd feel differently if they could go along sometime and see how much good is done by the few of us they send, and how much a lot more of us could accomplish.

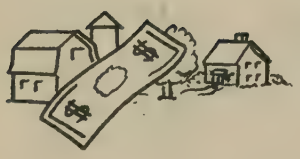
The greatest satisfaction we dollars have is to see ourselves transformed into people. Some of us had a "dollar dance," when we heard that a young woman from Uruguay was elected a delegate to the important meeting of the International Missionary Council in Whitby, Ontario, last summer. She was the only woman to represent Latin America in that gathering of the great Christian leaders. We had a right to feel good about it. Hadn't we provided her scholarship money in Crandon Institute, Uruguay, when she was a little girl, and hadn't we sent her over to Buenos Aires, where she was graduated from the Union Theological Seminary? And hadn't we helped for years in the great work she was doing as a deaconess, a pastor, a writer of Christian literature, a leader of youth?

We have enough stories like this to fill several books. There is that Protestant nurse who has become the first director of public health in Uruguay, under the Institute of Inter-American Affairs. Several Peruvian girls, whose ideals have been shaped by us dollars in our great school in Lima, are today helping to shape international affairs as assistants in the United Nations, at Lake Success. High up in the Andes of Bolivia, a young woman of Uruguay, who got her education at Crandon, is giving her life as a missionary among the Indians.

Someone has said, "Dollars transmuted into lives are the most valuable dollars in the world." We think that applies to us missionary dollars. Perhaps we do really change lives more than any other kind of money. We are not wasted. The only trouble with us is that there are not enough of us. What the world needs in these years of chaos and uncertainty is more people who understand and are committed to the ways of Jesus Christ and who will do something about it. One hundred and ninety-nine thousand of us dollars can't be expected to do more than scratch the surface today.

There is another idea I want to give you about Latin America, where the Roman Catholic Church has held sway for four centuries. This kind of Catholicism, many Catholics themselves agree, which stems from Europe, mostly Spain, has failed to challenge people for Christlike living, for freedom, for democracy, for social justice. Not all of these people in Latin America are Catholic. Thousands who are dissatisfied with the religion of their Catholic fathers, are outside the church, and have no religion. We missionary dollars have been going down that way for a hundred years, and we speak the truth. We *know* we help to make the living Christ known to a multitude of people who haven't realized before that he could be a really vital force in their lives. It is all right for the statesmen of the Americas to sign these treaties about hemispheric defense and Pan-American trade. But we missionary dollars believe, above and beyond all that, we are called to strengthen the Protestant movement in Latin America and to answer that plea of the university professor in Argentina to "Send us your Protestant interpretation of Christianity to satisfy our intellectual questionings, to fulfill our spiritual longings, and to give to all our life the kindling glow."

We missionary dollars are helping the whole southern continent to know more about the living Christ, who changes the hearts of men. We wish more of us could be sent.



My Dollar Goes To A Rural Area

By **MARJORIE MINKLER**

My dollar goes to a rural church and helps it to become an integrating force in the life of the community through the services of a young woman trained in religious education, rural sociology, group work, case work, and community organization.

My dollar buys gasoline, which makes it possible for a rural worker's car to find its way along a little-used road to the isolated home of a family who have no means of transportation. Three-year-old Dessie comes running out to the car, closely followed by six-year-old Joe. Mary, who is nearly blind, is waiting on the porch. My dollar did not buy the thick-lensed glasses she is wearing, but it was because my dollar brought the rural worker that Mary learned that the Lions Club in the county seat town had funds for glasses for county children who needed them. The mother, who has just returned from the spring, where she has been doing the family washing, because it is too far to carry water to the house, comes to the doorway to greet the visitor. She points with pride to Roy and Troy, the sixteen-month-old twins who are lying beside their semi-invalid father on the bed. Their thin little bodies are smaller than those of most children only half their age. But they are not sick so much, the mother explains, since they have milk to drink. My dollar did not buy milk for them, but it was because of my dollar that the rural worker discovered these emaciated babies and the other undernourished children of this family and referred them to the county welfare office. Now they receive A.D.C. grants, and the visitor from the welfare office comes to see them.

My dollar goes to a coal-mining town, along with other dollars, and makes possible a program of week-day religious education and recreation. It travels along the Mexican border helping little children to learn the English language in kindergartens, and adults to become good citizens of the United States. It stops among the Indians of the West, where it is helping Indian young people to develop qualities of Christian leadership, and is breaking down barriers of prejudice among white and Indian people and among the various Indian tribes. A caravan this year was made up of young people, each of whom was from a different tribe. My dollar rolls along the plains to a little church that is ministering to an area too sparsely populated to support a church alone. It hops across hills which were once notorious as the hideout of outlaws, helping to build there a wholesome community life. It joins the dollars of women of other denominations to minister to families living in migrant camps. It pauses to assist a deaconess and ministers who are working in a rural county in a group ministry plan. It drops down into a canyon and aids a little copper mining town to find a more abundant life.

It travels by boat along the bayous with a deaconess who stops frequently to visit families who are living in houseboats, telling them of the vacation church school which is to be held soon. It stops at a boarding school for rural boys and girls who are from broken homes, or who do not have access to a school from their own homes. It journeys on to assist in providing leadership in a program of religious education and recreation in a mill village. It soars to the mountains and, in a county where the tuberculosis death rate is exceedingly high, co-operates in a larger parish program and makes possible a rest home for tubercular patients so that they may be cared for and their families protected from this disease. It makes possible a rural grade school in a community where no provision would otherwise be made for the education of a large group of children who, because of their racial mixture, are not admitted to schools

Sewing Class, Leisenring No. 3 Community Center, Dunbar, Pennsylvania

r white children. My dollar also provides holarships so that a few of these children may to high school.

Library service is made available to many rural ople through the deaconess and her station wagon one, or in co-operation with regional libraries, through rural community centers. A rural center r Negroes is soon to be built, and my dollar will ve a part in this, too. My dollar is used, also, help support a training center for rural workers. ere students have an opportunity for field work a truly rural situation. In addition to experi- ce in rural church and community work, they ay have practical training in projects of farming, rdening, poultry raising, or dairying, for there a farm here which is used for demonstration rposes. Short-term rural schools are also held this training center. Through other rural centers y dollar helps to make possible the training of adership in the rural community by providing r rural camps, institutes, short-term schools, rural fe conferences, and training schools of various pes.

And now my dollar, and the other 172,887 dollars at joined mine to make up the appropriations for e Bureau of Town and Country Work are spent. et many rural areas are asking for help in meeting varied problems. As rural communities face anged conditions in this day, they need capable, ell-trained leadership that can help rural people realize their own potentialities as individual hristians, and the potentialities of the group that as learned the true meaning of co-operation.

"I never look upon the money I earn as my own. It is public money. It is only a fund entrusted to my care for proper disbursement."—*Fritz Kreisler.*

anta brings joy to Rural Center, Malvina, Mississippi

Life Income Gift Certificates

THIS unique plan, which is a combination of gift and investment, has been carried on by the missionary organizations of The Methodist Church for over seventy years and no person has ever lost a dollar of annuity in all of that time. In this period, reorganization of boards and unification of churches have taken place but this plan, from its beginning established on a sound business basis, has been effective all through the years, producing liberal annuities and generous residues for the home and foreign missionary work of the church.

An annuity agreement with the Woman's Division of Christian Service has back of it the integrity of this great organization.

Dollars invested in an annuity of the Woman's Division of Christian Service assure you of a sound and steady income during your lifetime, and at your death, the residue of the investment will be used in educational, medical, or evangelical work.

Annuity gifts offer a fruitful field for Woman's Society of Christian Service cultivation. Officers of the society can conscientiously suggest to anyone the making of an annuity gift, for in so doing, they serve not only the Division but the donor. Safety, attractive yield, permanent investment, are the advantages secured to the annuitant. Freedom from legal difficulties in settling wills and a definite present settlement of the annuitant's after-death gift to missions are the advantages received by the Division.

Yes, an annuity is a gift with a double life. One pays and two receive.

There are many urgent needs the Division has to face every year. Bricks and mortar grow old just as people do. More and more children needing scholarships are growing up on the mission field, at home and abroad. Many types of work must take the place of outmoded systems.

Write for an application blank today, return to the Woman's Division your check, and have the assurance of a recent statement of the Union Central Life Insurance Company—"People who buy annuities live longer (5-10 years) than other people." Freedom from worry makes for longevity!

—Mrs. C. C. Long, Associate Treasurer.

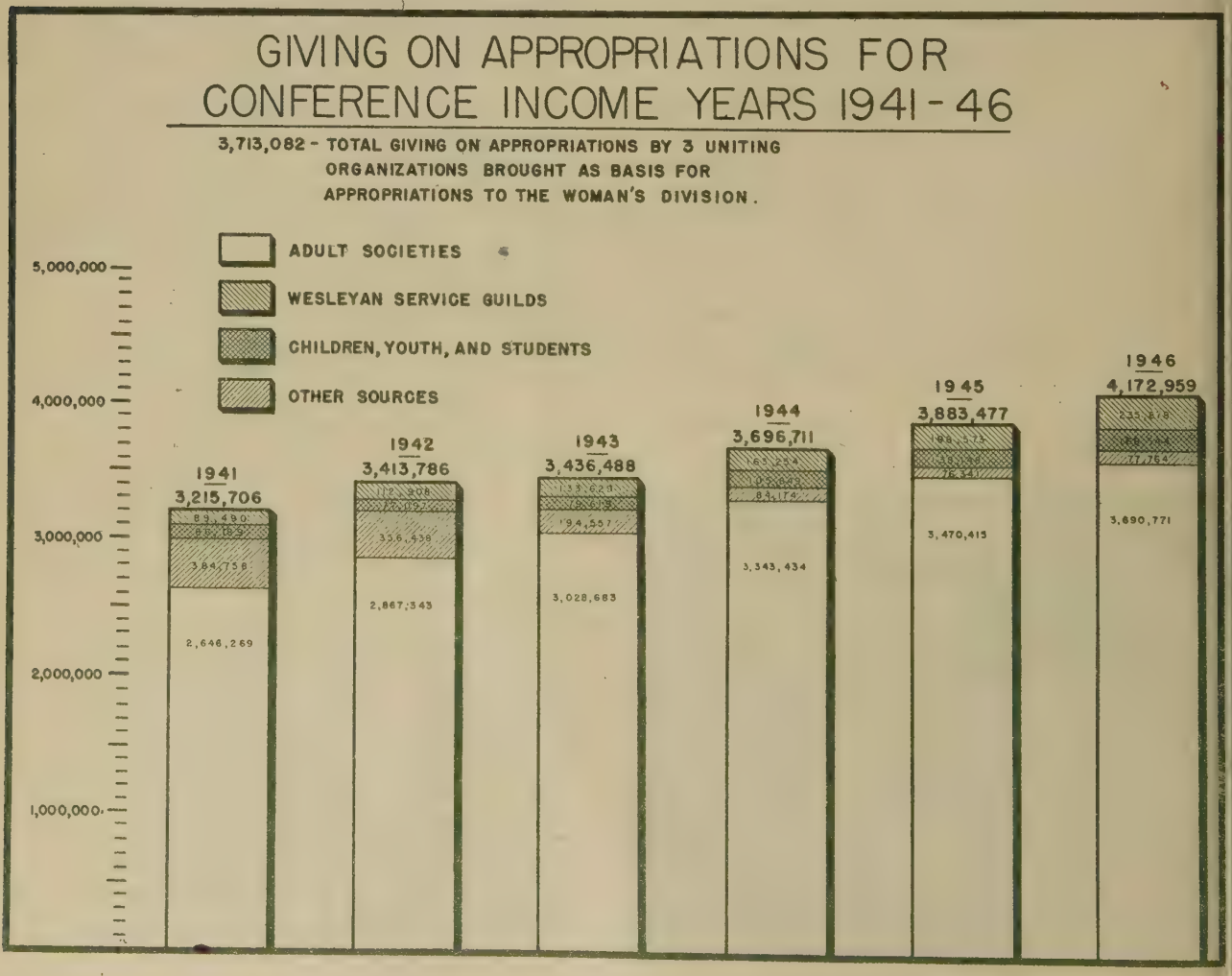
OUR GIFTS

By **HENRIETTA GIBSON**

It is my welcome privilege to contribute to this financial issue of The Methodist Woman a statement on the giving on appropriations of the members of the Woman's Societies of Christian Service for the years 1941-46, inclusive, or from the first year of the organization of the women of the three uniting churches to the present time. The record of that giving is a remarkable one. It is shown graphically in the accompanying diagram. When separate groups of givers unite in one over-all organization, history tells us repeatedly that the giving of the new enlarged unit for a period of years always falls below the sum of the giving when the uniting groups were separate entities. That history repeated itself in the case of the Woman's Division of Christian Service, but I believe no one of us had faith to hope that, by the fifth year of union, would our giving for appropriations surpass the combined giving for appropriations of the women of the three churches.

From whatever source these gifts have come, over the six years there has been a fine increase—from the adult societies, the Wesleyan Service Guilds, the students, the youth fellowship, and the children—a record of which not only are we very proud, but for which we are very grateful.

So that our members may have a clear understanding of the way their gift dollars are disbursed by the Woman's Division, we have prepared another graphic presentation. The pennies



spent represent the division of the dollar given for appropriations during the fiscal year of the Woman's Division, June 1, 1946, to May 31, 1947. In other articles in this issue the Secretaries of the three Departments of the Woman's Division are presenting the division of the spending on appropriations by the Departments by projects. The pennies in this graph show that spending in relation to each dollar for each area of the program carried on by the Woman's Division.

It is difficult to adequately express appreciation for this giving of the members of our local societies. The record speaks for itself, and the only word which we can add to it is one of gratitude for the hope and encouragement it gives for the future. In view of the ever-growing and vital needs of the people of the world, year by year and month by month, with their insistent message of the urgency and opportunity for an expanding program, we ask each member of each local society to continue to feel her personal responsibility for having a larger share in the program of the Woman's Division. Our remarkable record is due to the fact that hundreds of thousands of our members have had this personal responsibility for sharing with others. The whole structure of our millions of gifts is built on the firm foundation of shared possessions of our many, many individual members. At the same time we express deep gratitude and thankfulness for what has been done. That very accomplishment should promise even greater sharing.

The Jericho Road

(*Continued from page 7*)

safety, and used the acid test of sharing when he paid the bill, "What's mine is ours; we'll take it."

This has been the foundation stone of all helpful ministry throughout the world. It is the basis of our work in the Board of Missions and Church Extension, and its Divisions; it is the life stream of our churches; it is the foundation of all Christian living.

Every one of us, at some time, has belonged to one of the three classes, and some of us have tried to live in all of them at once. I cannot say, "What's yours is mine; I'll take it," or "What's mine is mine; I'll keep it," and be Christian. There is but one plan, and that is, "What's mine is ours; we'll share it," with all peoples everywhere, according to our ability, not according to our wants or desires; not to measure our sharing by what we have left after we get all we want, but to measure our sharing by the manifold gifts of God to us daily; to live expectantly every day, to live dangerously for others, to live victoriously for and with Christ. **"What's mine is ours; we'll share it."**

The Appropriation Dollar

OF JUNE 1, 1946—MAY 31, 1947

How it was spent . . .

for the payment of salaries of workers, support of institutions and projects, co-operative and interdenominational work, retirement, insurance, educational grants and administration in the *Department of Work in the United States, Alaska, Hawaii, Puerto Rico, and the Dominican Republic;*

for the payment of salaries and travel of missionaries and work budgets in Africa, Burma, China, India, Japan, Korea, Malaya, the Philippine Islands, Sumatra, Europe, and Latin America, co-operative and interdenominational projects, retirement, educational grants and administration in the *Department of Work in Foreign Fields;*

for the costs of the educational program and administration in the *Department of Christian Social Relations and Local Church Activities;*

for the education and cultivation of our membership, including conferences and schools of missions, assembly, standing committees, interdenominational projects and administration of the *Woman's Section of the Joint Division of Education and Cultivation;*

for the costs of the Treasurer's office, officers' travel, board and committee meetings, pensions for staff, rent, literature and publications, including the three Literature Headquarters, and joint services with other Divisions of the Board of Missions, at 150 Fifth Avenue, New York City.

H. Armstrong Roberts

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

"My Dollar Works—"

By **THELMA STEVENS,** ***Executive Secretary***

As the Christmas season of 1947 approaches, that season when the birthday of the Christ Child is celebrated, some intangible spirit points, with a finger of condemnation, to the strife and greed, fear and insecurity, hunger and wretchedness, that stalk through the world and engulf many millions of the earth's population as a mockery of the real meaning of Christmas. The majority of this nation's people can face this approaching Christmas season with food in abundance, a place to live, a job, and some sense of belonging! There are many millions in our own land, however, who lack that sense of security, and who are "strangers" in their own land—facing discrimination and barriers of separation.

Somehow the spirit of the Christ must bring about, through all of our efforts, a recognition of the *oneness* of our needs and dreams, and a faith in the realization of a world community, where neighbors share without stint, and where *all* people work toward a co-operative world. In this process we have a grave responsibility to utilize every channel at our disposal, whether these channels be church, private agency, government, or United Nations. We spent many billions of dollars without question to win the war. We must be equally willing to spend many billions to make peace possible and permanent. An alert vocal citizenship must demand that our nation take its full load and more. The church must lead the way in larger sharing to meet the needs of the world. This larger sharing must be directed not only to the great program of relief and reconstruction, and the expanding missionary challenge around the world, *but toward creating the will to utilize the resources for peace at our disposal. It is for this last purpose that your Department of Christian Social Relations and Local Church Activities was created in the Woman's Division, as one of three great Departments of work, to which my dollar goes.*

We must make many of our dollars work to build the bridges of peace that span the chasms of selfishness and prejudice and fear in the minds of men. The channel at hand, through which we may work immediately and effectively, is the program of Christian Social Relations and Local Church Activities in the local Woman's Society and Wesleyan Service Guild.

The Discipline of The Methodist Church (Paragraph 1247) summarizes the purpose of this program of Christian Social Relations and Local Church Activities in the following words "It shall seek to make real and effective the teachings of Jesus as applied to individual, class, racial, and national relationships. It shall endeavor to enlist the participation of church women in such questions as have a moral or religious significance or an important bearing on public welfare. It shall seek to inspire in the women of the local church a greater devotion to and concern for the total life and work of the local church."

In the realization of this purpose, *we must invest*

our dollars! Such an investment may be made through church channels, community channels, through agencies that work for the betterment of human relations, by providing means and facilities for Christian atmosphere in our own church and home that will create right attitudes in the family, by sharing the responsibility of the feeding and rehabilitation of the world's war victims, and by using our influence through government channels and through the United Nations to bring order out of chaos, understanding out of conflict, and security out of fear for all the peoples of our own nation and the world.

As local secretaries and committees on Christian Social Relations and Local Church Activities work to implement this purpose, through the Woman's Society, the Wesleyan Service Guild, and the local church, the following specific suggestions may be helpful:

1. *My Dollar Works Through My Local Church*

The Woman's Society and Wesleyan Service Guild "shall seek to inspire . . . . a greater devotion to and concern for the total life and work of the local church." Within the *total budget* of the local society or Guild may be found "my dollar," that has been allocated to "work" through the local church channels to do some of the following things: to co-operate in making my church more attractive and the parsonage more livable; to provide recreation, fellowship, and education facilities in the church that will meet the needs of youth and adults of the church and community, and strengthen family life; to share in initiating a *program of action* that will project the church influences into the larger life of the community. Such a program may give guidance in meeting great social problems of the church and community, such as the beverage alcohol problem, or racial and group tensions, or community housing, or employment practices, or education for family life, or the United Nations, or woman's job in the church.

The following recent current materials may provide valuable resources for leaders at work on these issues:

The monthly magazine, *The Christian Home,* September, 1947. Theme: "Our Homes Confront an Alcoholic Culture." 810 Broadway, Nashville 2, Tennessee.

Study Guide: Economic Life; a Christian Responsibility, by Cameron Hall.* Price, 35 cents.

Pamphlets: Women and the Church, by Mrs. J. D. Bragg.* *Findings of the National Seminar on the Status and Responsibility of Women in the World Today.* Price to be announced later on page 32.

Handbook for a Local Church Committee on Social Action. *Free.* Literature Headquarters.

2. *My Dollar Works In My Community*

The *total budget* of the Woman's Society and Guild lists "my dollar" for work in my *local* community, possibly for such purposes as the following: to meet a special need of the community, such as working with other community agencies to provide a health clinic, or a youth recreation center, or a day care center for children of working mothers, or some other facility not provided by public or other private funds; to work with other groups of similar interest in creating an intelligent public concern for a crucial social problem or legislative issue, such as unfair employment practices in the community, or poor working standards for special groups, or unwholesome commercialized recreation center, or such pending national legislation as the Wagner-Taft-Ellender Housing Bill, Federal Aid to Education, or the Stratton Bill to admit displaced persons from Europe (funds may be needed for publicity materials, radio programs, special speakers, or special community surveys, related to the above issues).

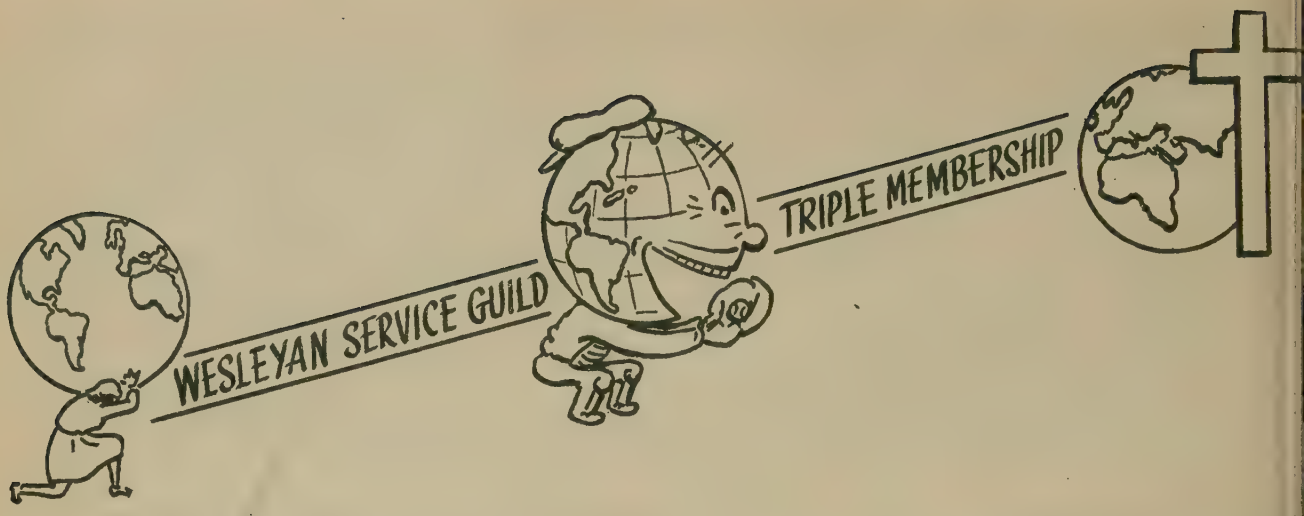
Pamphlet: Community Wise. Price, 75 cents. Woman's Press, 600 Lexington Ave., New York, N. Y. This will give guidance in the study of your community.

Information and Action Bulletin (bimonthly). Department of Christian Social Relations and Local Church Activities.

3. *My Dollar Works for World Peace*

"My dollar" in the *total budget* of the Woman's Society or Guild may be needed to buy some special resource materials related to the study of "We, the Peoples of the United Nations," in my local church. This study is a "must" for every Woman's Society and Guild with concern for the life of the United Nations in the world today. An informed public in the United States will contribute largely to the success of the United Nations in establishing world peace and security. The purchase by the local women of timely posters, pamphlets, and books for general circulation and use in the local church is essential. The rental of *movie films* on topics related to the United Nations, or *recordings* for group discussions, or other types of resources—all are important, and *may cost money!* We are *obligated* as Christian citizens *to create an intelligent public concern for the United Nations and the many related issues.*

Write: The Department of Public Information, United Nations (for poster material and current information. Free), Lake Success, N. Y.



TWENTY-TWO WEEKS TIL MAY, 1948

The president of each local unit of the Guild should have received a copy of the Expansion Handbook, *Scared?* How'd you like it? And enclosed with each was your fall *Newsletter,* with the large poster on its inside pages. You can order more of them from the Guild office.

How is your expansion program coming along? Have you had any unusual response from the *Newsletter* posters you have placed in stores, offices, and factories? (Did you remember to fill in the space provided for your unit information?)

Has your Woman's Society or minister been able to give you any unusual assistance in making the community conscious of Guild aspirations?

November was overseas relief month. Has your Guild sent its blue denim bag to New Windsor, Maryland?

★ ★ ★

GUILD DOLLARS

NEXT MONTH, each local Guild will have its Annual Pledge Service, when each Guild member will make her pledge for the year. "How can your Guild carry such a large pledge?" a president was asked.

"We tithe," was the reply, "and we are always able to do something special in an emergency."

The world never saw such an "emergency" as today, with people cold and hungry the world over. Would that all Guilds had tithers!

Were you hungry when you went to bed last night? Or the night before? Was it hard for you to go to sleep because of that empty, gnawing feeling inside? . . . .

Did you get tired at your work today? Just a little, or very tired? . . . .

Have you stopped to think that many people are hungry today? Very hungry! Very tired!

★ ★ ★

PINS! This is the artist's sketch of the new LIFE MEMBERSHIP pin for Wesleyan Service Guild members! Many of you have been asking for these pins to use as "gifts of appreciation" to individuals whose contribution to the Guild a local, district, conference, or jurisdiction may want to recognize.

This special pin for Life Memberships for Wesleyan Service Guild members was approved by the Executive Committee of the Woman's Division at the meeting in June, 1947, and your long-wished pin is now available. A special Life Membership Certificate goes with the pin.

Send $25 through the regular channels of your Woman's Society treasurer who will in turn send it to the Woman's Society conference treasurer. Be sure to include all the information on the back of the Guild remittance blank.

Let's Talk About Missionary Projects

By **LILLA MILLS,** *Secretary*

It is most important that the local secretary of Missionary Education and Service understand missionary projects. It is she who obtains the projects for the society, who gives information about them to the society, and interprets them to the Finance Committee of which she is a member.

What is a missionary project? The *Handbook on Finance* helps us to answer this question. It says: *"A missionary project is a portion of the work within the appropriations of the Woman's Division of Christian Service —such as a scholarship, the salary of a worker, a share in the maintenance of an institution—for the support of which a specified amount may be assumed (or pledged) annually by an individual or a group. Information about a project will be provided to those who support it. Since all such projects are within the regular appropriations of the Division the amount pledged toward their support is a part of the annual pledge of local societies. They are a means of stimulating giving and a method of raising funds for the appropriations of the Woman's Division. It is hoped that when an amount is pledged toward the support of a missionary project, the pledge of the society will be increased by that amount."*

A gift for a missionary project is, therefore, a part of the regular appropriated item for that project and does not make any additional money available for it until the total receipts are increased so that its annual appropriation may be lifted. Let's illustrate. Suppose a society, because of the interest created in Seward General Hospital and Sanatorium, Seward, Alaska, during the study of *World Evangelism,* were to decide to take a one-hundred-dollar share in the maintenance of this hospital as a missionary project, and were to send one hundred dollars on this project through its local treasurer to the Woman's Division. This would not necessarily mean that the appropriation for Seward General Hospital next year would be increased a hundred dollars. Next year's appropriation for Seward General Hospital might be the same as this year's, but the hundred dollars paid on the missionary project would release one hundred dollars from the appropriation to Seward General Hospital so that that amount could be used for some other piece of work. Or, if enough new money were to come into the treasury of the Woman's Division through the support of missionary projects, appropriations could be increased all along the line, and Seward would get its extra hundred. In no year has there been an adequate income from conference pledges for the Division to care for all askings and needs for that year. Additional payment to projects helps close that gap.

But if it is really going to help, it should be added to the pledge; that is, when an amount is pledged toward the support of a missionary project, the pledge of the society should be increased by that amount. If a society this year pledged five hundred dollars to the work of the Woman's Division and during the year assumed one hundred dollars for the support of a missionary project, the pledge next year should be six hundred dollars. Missionary projects should be supported for more than one year. In this way "they are a method of raising funds for the appropriations of the Woman's Division."

Someone may be asking, "Is there value in a society's assuming the support of a missionary project in addition to the value derived from increased giving by the groups?" There is, and it is at this point that the secretary of Missionary Education and Service plays an important role. Let's suppose that through some phase of the educational program of the Woman's Society—monthly programs, study, Week of Prayer, programs for special days, etc.—the women in a society become particularly interested in the evangelistic work which Thelma Montgomery and Catherine Parham are doing in Elisabethville in the Southern Congo Conference, and the society decides that it would like to take a missionary project which would make them responsible for a specified amount for the support of this piece of work. Their interest in continuing their support of this project will depend largely on how much they hear about it. Letters will come from the workers in Elisabethville and the secretary will keep her eyes open for news which she is able to glean from current articles and leaflets; and so she will have an "over and above" opportunity to give missionary information.

And from whom does the local secretary of Missionary Education obtain the projects? Missionary projects are allocated by the secretaries in the Home and Foreign Departments of the Woman's Division to the jurisdiction secretaries of Home and Foreign Work. These jurisdiction secretaries, in turn, allocate the projects which have been given to that particular jurisdiction to the conference secretaries of Missionary Education and Service (or if the functions of this office have been divided, to the Secretary of Missionary Service). It is from the conference secretary of Missionary Education and Service that the local secretary of Missionary Education and Service requests the missionary projects which the local society wants to support. When a missionary project is assigned to a society, the local secretary of Missionary Education and Service looks to the conference secretary of Missionary Education and Service (or secretary of Missionary Service) to send her the letters about the project which the conference secretary has received from the jurisdiction secretary of Home or Foreign Work.

Reports of the payments for the support of missionary projects are made through the local and district treasurers to the conference treasurer, who reports the amounts paid on missionary projects to the conference secretary of Missionary Education and Service. The conference secretary of Missionary Education and Service then reports these payments to the jurisdiction secretary of Home and Foreign Work. Yes, projects do help, financially and educationally.

Material On Missionary Projects

Handbook on Finance. Price, 10 cents.
A Guide. Price, 15 cents.
Field leaflets.
THE METHODIST WOMAN.
WORLD OUTLOOK.
Annual Report.
Obtainable Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

ORGANIZATION AND PROMOTION

By **MRS. ELOISE A. WOOLEVER,** ***Executive Secretary, Woman's Section of the Joint Division***

GIFT BOXES BRING NEW MEMBERS

FROM WAYNESVILLE, OHIO, comes this report: "When Mrs. Bragg's letter came, asking that we give a penny-a-day more because of rising costs and the resulting emergency situation both at home and abroad, we decided to do it. We sent for the gift boxes in which to collect our pennies. Then we decided to ask every woman in the church to take and use one of these boxes. We had fifty members when this plan was started. Within six months we had gained seventy new members. Not only have we been able to give the 'extra,' but the increase in membership with the use of the gift boxes has solved our problem of 'raising money.' We find we don't have to give dinners and do other things that previously took so much of our time."

HOW ONE SOCIETY DID IT

The Lisbon, Ohio, society gained sixty-one new members last year. The following story of how they did it gives many helpful hints. Note especially that those invited to join were not confined to church members, but include names from "a recent community survey." The membership committee, and those helping, used the *Welcome Envelope* to give information to the prospective member. The *Welcome Envelope* is now out of print, and in its place an attractive leaflet, *How Wide Are Our Hearts,* is on the press. This leaflet pictures the scope of the Woman's Society of Christian Service, and shows the prospective member how great an organization she is invited to join.

Note, too, the follow-up which is planned; the definite time limit, and, finally, the tying of the new member into active membership. This, then, is the story:

1. The prospective member list was made up by the membership chairman. This included names from church roll, names of mothers of children on Sunday-school rolls, as well as women in adult classes, and names taken from a community survey.

2. This list was divided among members of the executive and membership committees in November, six or eight to a person. The membership chairman gave as much choice as possible to each worker, but, of course, some took names of people they did not know.

3. To each worker she gave sufficient *Welcome Envelopes* for her whole list. The committee voted to write personal letters. In this letter the worker told the prospective member she would call in a few days to ask her to join the Woman's Society, and asked her to read the three pamphlets in the *Welcome Envelope before the visit.* (We think this advance information helped greatly.)

4. When the worker called, she took the membership pledge card and told about the local society. She went back if necessary, and if the woman did not join, tried to leave the way open for her to join later.

NEW PROMOTIONAL MATERIALS READY

New materials are ready for use. Indeed, many were advertised on page 32 of the November issue of THE METHODIST WOMAN. If you have not already ordered these from Literature Headquarters, you will wish to do so in order to have full equipment as the new year opens.

1. *Record and Report Books* for local, district, and conference Promotion Secretaries (40 cents each).

2. The *Goal Chart* for 1948—"Make His Way Known." Published in the November issue; can be had in two sizes—a reprint from THE METHODIST WOMAN (free) and enlarged, 28x41 inches (20 cents); for use in the local society, district, and conference meetings.

3. The *Officers' Letter File* for 1948—Enlarged so that it includes a letter for every officer and for the chairmen of committees (35 cents). On the back of the cover is the *Calendar of Activities* for the year. This *Calendar,* too, is to be reprinted and can be bought for 2 cents each, 6 for 10 cents.

The above three publications you will wish to use in the Officers' Training Day. Along with her *Letter* from the *Officers' Letter File,* each officer should have a copy of the *Calendar of Activities,* so that she can fit her work more easily into the total program. Your society will probably need a dozen of these reprints.

4. *How Wide Are Our Hearts*—a new leaflet which gives a resume of the world-wide work of the Woman's Society of Christian Service and which is to be used by the Membership Committee to interest new members (free). (See accompanying article on "How One Society Did It.")

5. *A Greeting Letter*—To the new member by the Division President, Mrs. J. D. Bragg. The name of the new member is to be inserted (free).

Student Recognition Day

By **MRS. RUFUS C. BAKER,** ***Secretary of Student Work, Western Jurisdiction***

STUDENT RECOGNITION SUNDAY is a day devoted to church-wide recognition of its students. Many are at the home church for the holidays. Every pastor d secretary of Student Work should plan to use their idents in services on Student Recognition Day, Decem- r 28.

Suggestions for Student Recognition Day:

1. Local or campus church student secretary contacts the stor, Wesley Foundation director, or religious life director rly in October, to plan for student participation in church tivities.

2. Discover student skills, talents, interests, from blue udent Information Cards, filed with the pastor or student rker. (This for campus church.)

3. Decide with pastor or student director and students iat type of service to plan for the last Sunday of the year.

4. Suggest communion service for students, drama pre- ated by students, worship conducted by students, talks by students concerning phases of student work at the campus.

5. Use student ushers, soloists, and speakers. Use students for prayer and Scripture reading. Students could be placed in charge of special decorations for the day, emphasizing "World Christian Community," with flags of United Nations.

6. Use foreign students, if possible, and students of all races.

7. A tea, supper, or party honoring students of all lands might be planned by the local Woman's Society of Christian Service. Many foreign students are lonely, especially when we are all celebrating our holidays. Include them in family groups.

8. Whatever the plan, *do it early,* do it well, emphasize "World Christian Community" and fellowship among students at home and abroad.

9. The Methodist Student Fellowship Fund dollars go to schools around the world. A student might talk briefly about the fund and its function.

What Do You Know?

By **EMELINE F. CRANE***

"WHAT IS THE Methodist Youth Fund, anyway?" asked a worker with youth. Could you, a secretary of Youth Work in the Woman's Society of Chris- an Service, answer his question?

o you know that:

..It is a fund through which all members of the Meth- odist Youth Fellowship may help in a program of missions, Christian education, and youth work around the world?

..All youth in your church between the ages of twelve and twenty-three in Sunday morning, Sunday evening, and weekday groups should have a part in it?

..A Methodist Youth fund dollar is used somewhat in this way:

0 cents goes for missions;

0 cents to help in work administered by the Woman's Division of Christian Service;

0 cents to help in a program of Christian education in mission fields;

5 cents returns for use in the youth program in your annual conference;

5 cents helps in the youth program as carried on by the Youth Department in the General Board of Education?

..Some of the interesting mission projects in the Meth- odist Youth Fund include:

1. Christian education: A new venture in Puerto Rico; ork in the Latin-American Provisional conference; activities in Africa, Burma, China, Costa Rica, Cuba, Europe, India, Korea, Malaysia, Mexico, Panama, the Philippine Islands, and South America.

2. Medical work in such places as Puntamba, India; Santo Domingo; El Paso, Texas.

3. Community centers like Marcy Center, Chicago; Bethlehem Center, Nashville, Tennessee; People's Central Institute, Rio de Janeiro; Konghong Institutional Church, Soochow, China.

4. Educational work through Allen High School, North Carolina; Navajo Methodist Mission School, New Mexico; Leonard Theological College, India; Anglo-Chinese Girls' School, Malaya; Hiroshima Girls' School, Japan.

5. Rural work, such as that in Baguanos, Cuba; Mt. Vernon, Alabama; Pharr, Texas; with migrants in the United States.

6. Social-evangelistic work in places such as North Africa; Southern Punjab, India; Chemulpo, Korea; Nome, Alaska; Honolulu, Hawaii; Poland.

7. Administrative work as carried on by the executive board in the Central Conference of China.

....Your youth should make personal pledges to the Methodist Youth Fund, and pay on these pledges regularly.

....All MY Fund money should be sent once a month to the treasurer of your annual conference.

*Staff member, Youth Department, Board of Education.

Information about MY Fund and its work can be found in the following:
The Methodist Youth Fund Bulletin (issued quarterly)
The Methodist Youth Fund Packet
THE METHODIST WOMAN
Workshop
Regular Curriculum Materials

You have a responsibility for sharing this information with all the workers with youth in your church!

1948
PROGRAM FOR ADULTS

"That Thy Way May Be Known Upon Earth . . ."

January through August, 1948

The packet contains two booklets —Program Material and Worship Services. 45 cents.

In quantities: Program booklet, four for $1.00; Worship Services, $1.00 a dozen.

(Spanish edition—Program Material and Worship Services under one cover—45 cents.)

AN ORDER FOR THE INSTALLATION OF OFFICERS IN THE LOCAL WOMAN'S SOCIETY OF CHRISTIAN SERVICE. 5 cents; 4 for 10 cents.

MEMBERSHIP PLEDGE CARD. Free.

GREETING LETTER TO THE NEW MEMBER. By the Division President, Mrs. J. D. Bragg. Free.

HOW WIDE ARE OUR HEARTS? A new leaflet which gives a resumé of the world-wide work of the Woman's Society of Christian Service; to be used by the membership committee to interest **NEW** members. Free.

CALENDAR FOR 1948. Includes the program topics for each month with space allotted for the necessary general information pertaining to the entire program of the society. 5 cents each; 25 for $1.00.

OFFICERS' LETTER FILE, 1948. A folder containing a personal letter from each officer of the Woman's Division of Christian Service directed to the corresponding officer in the local society setting forth the working plans for attaining the goals. A "must" for every society in planning the year's work. 35 cents. *Note:* A reprint of the "Calendar of Activities for 1948" which is included in the "Officers' Letter File" may be obtained for 2 cents each, or six for 10 cents.

A GUIDE. Duties of officers and standing committees; constitution and by-laws for local, district, and conference; and organizational chart of the Woman's Society of Christian Service. 15 cents.

RECORD AND REPORT BOOKS. Local, district, and conference. 40 cents each.

REMITTANCE BLANKS—LOCAL TREASURER. A pad containing thirty-six sets of blanks. 35 cents.

ORGANIZATIONAL CHART. Size, 12 x 19 inches. 5 cents each, 6 for 15 cents.

THE GOALS CHART, 1948. Size, 28 x 41 inches. 20 cents.

FOR WESLEYAN SERVICE GUILD

HANDBOOK FOR 1948. Local unit information. 15 cents.

PLEDGE CARD. Free.

SCARED? OF THE TIMES IN WHICH YOU LIVE? Handbook for the expansion program of the Wesleyan Service Guild—triple membership, triple Guilds, triple service. 25 cents.

FOR THE WORLD DAY OF PRAYER

February 13, 1948

Theme: The World at Prayer

THE CALL TO PRAYER. 10 cents per 100.

POSTER (17x22). 10 cents.

PROGRAM FOR ADULTS AND YOUNG PEOPLE. 5 cents; $5.00 per 100.

GUIDE FOR LEADERS. 15 cents. This guide includes the directions for leaders of children's as well as adults' programs.

CHILDREN'S PROGRAM. 5 cents; $4.00 per 100.

Note: Please order early. We cannot be responsible for the delivery of orders received in our offices after February 2.

APPROVED STUDIES 1947-48

Theme: World Evangelism

COMMITTED UNTO US. By Willis Lamott. $1.00.

A GUIDE FOR LEADERS OF ADULT GROUPS ON WORLD EVANGELISM. By Margaret B. Cobb. This guide outlines studies for two six-session courses. 35 cents.

Theme: We, the Peoples of the United Nations

WE, THE PEOPLES OF THE UNITED NATIONS. A packet. Included in it is the Leader's Guide, "We, the Peoples." The problem of peace is presented in relation to one's own church and community. 75 cents.

WE, THE PEOPLES. A leader's guide. This booklet can be purchased separately for 15 cents.

Theme: Prayer

GREAT PRAYERS OF THE BIBLE. By Charles M. Laymon. 45 cents.

GUIDE TO GREAT PRAYERS OF THE BIBLE. By Helen B. Bourne. 10 cents.

Theme: China (For the Church School of Missions.)

TEN THOUSAND YEARS. By Richard Baker. 25 cents.

Just off the Press

SECRETARIES OF STUDENT WORK HANDBOOK. Contains suggestions for secretaries of Student Work in local, district, conference, and jurisdiction. Should be useful also to those working with foreign students. 15 cents.

NYADIRI BABIES. By Alice E. Whitney. A collection of stories of African babies which should become a prized gift book. It tells of the beginning of a babies' home and of the work of caring for these motherless ones at the Nyadiri Methodist Mission in Southern Rhodesia. The stories should have wide usefulness as program material for various groups. 75 cents.

ONCE I WAS BLIND. A play based on the material found in the book, "Committed Unto Us." 15 cents.

OUR CALLING TO FULFILL. Of interest to those who have heard the Master's call and those who share in world evangelism. Free.

Orders for the above may be sent to the nearest address—

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